/44 cont'd/

660 are only rarely seen. The ho-ts'ang (or drying bin) and the granary
343 are both built beside the house. The domesticated animals are
417 pastured in the open fields. Corrals for cattle and pens for swine are very rarely seen.

4. Travel

484 The Miao live high in the mountains. From the bottom to the top of a single mountain is a long distance. Furthermore, the moun-
[487] tain paths are usually steep and rugged and difficult to travel on. During our field trip, we were always exhausted after visiting a Miao village, and it always took us a long time to recover. But the Miao, whether young or old, male or female, are all energetic and light as birds. They do not appear to be tired even after they have
[491] climbed several high peaks. Moreover, they all walk barefooted. Sharp stones and thorns do not bother them, and they never hurt themselves. It is usually more /45/ than a hundred li to and from a Chinese market. Starting off in the morning and returning in the evening, they never stay a day or half a day more than necessary.
[492] Only a few relatively wealthy persons ride horses.

5. Social Intercourse

574 The Miao are very polite in their social intercourse whether with
576 relatives or friends. When guests leave, the host always sees them out the door. As he sees his guests off, he bends his body slightly forward with head bowed and both hands raised to the level of his head, and the guests do the same.

/87 cont'd/

another song (No. IV above). It can be seen that the hosts' part mainly contains words expressing courtesy and humbleness. The guests' part expresses praise, responding properly to the feelings of the former.

V. During ordinary social occasions, for example, when a guest comes from a distant place to stay in the village, at night the villagers sing the following song to the guest:

A famous goose waits to judge Heaven and the Sun.
A dry space /?/ withers in a pool of water.
/88/ A distinguished chief of the Hall of Filial Piety has come to this village!
The capital has sent ten thousand government servants to assist.
The heavenly lord with his generals rises suddenly to judge Heaven and the Sun.
All the officials and stars have prepared to welcome you.
/One line omitted here because of obscurity of meaning./
The lamps have been lighted early in the village.
People have come down from Peking and the Emperor.
From all four sides, old and young have come here.
All the streets and houses have been ready for days,
Descending into the world is hard to do.
The weather is cold and wall tops are shattered by thunder,
Causing leaves to blow about in confusion.
We wish the middle of spring would arrive,
So that the bamboo trees would put out new leaves.

Another song is one sung at the end of the tso chai ceremony. When the Taoist priests are about to leave, the host's wife sees them off by singing it.*

/* This song is not included here because omission of too many words in the original renders translation impossible.—Tr./

/136 cont'd/

361 At eleven o'clock after the banquet, we were taken by the Miao to visit a neighboring Miao village. In about one hour we reached the Chih-pao upper village, where there lived six or seven families with a total population of around 30 or 40, named Li, Shih, P'an, etc. We then went to the middle village, where two brothers of the Lin family, whose acquaintance we had made during the tso-chai service, greeted us and welcomed us to their home. In the village 164 we encountered an old woman, afflicted with an infection of the eyes. She had lost the sight of her left eye, and the right eye also was in critical condition. She begged us to cure her. Although we knew that it was a hopeless case, we did not want to disappoint her too much: we had to excuse ourselves by saying that we had not brought the medicine along with us. She begged us again not to forget to bring the medicine during our next visit— a rather depressing sight!

000 We cooked chickens for supper and dined with Headman Lu. At night we talked with the villagers until ten o'clock.

Third month, second day. (Tuesday)

527 At dawn the sound of a drum reached us. Upon inquiry we were informed that the headman was beating the drum to gather the villagers for the service of chung jen chai. They said that such a service is held in Miao villages every year in the first and sixth months, to pray for a rich harvest and tranquility. Each service lasts from one to two days.

361 /137/ In the afternoon we visited Fan-man village, another Miao settlement. The whole village consisted of about eleven or twelve families and was located at the foot of the Chien-ling mountains. Backed by high mountains and with a stream running in front, 262 the scene was beautiful. Headman T'an Ch'i-ying, upon our arrival, ●574 ordered a banquet of ducks. We could not resist his hospitality. When we left, we presented him with a pair of scissors, a harmonica, [291] etc., as gifts. On our way back we saw two women up ahead, but 000 their large straw hats concealed their faces from us. The Miao who

/140 cont'd/

587 In the evening the bride was accompanied to her husband's house by a female go-between. She carried her small not yet weaned baby boy at her breast. The groom welcomed her to the banquet which had been prepared, to which he had invited many friends and relatives. As wine flowed into their mouths, songs flowed out. First the guests took turns singing songs to the bride, and the bride answered them, one by one. The bride then moved to sing songs reciprocally with the parents of the groom. But all the time, the groom stood aside, attending everyone, and did not drink or sing. We turned on the phonograph at the door to add to their good spirits and were dragged in to have a drink with them. I forced a few mouthfuls down, then hurriedly, on the pretext of going to change the record, sneaked out from their company. Since I was not used to liquor, it would have been embarrassing if I had let myself join them in their drinking spree.

/141/ Third month, ninth day. (Tuesday)

585 In the afternoon we moved out of Mr. Wang's house to stay in
574 Wen-hua center. On our way through the upper Hsiao village, we saw a family having a big wedding banquet with a lot of guests. The bridegroom, upon seeing us, rushed out to block our way and insisted upon our joining their wedding party. After resisting in vain, we were dragged in to the party. Yüan-chiung, not able to understand their dialect, was lucky to have escaped their dragging. At the house I was rushed to the head seat at the table. I declined stubbornly, excusing myself by saying that I had to attend to my luggage which was following me and could not stay too long. The host placed a large cup of strong wine in front of me and another for himself, insisting that we both should empty the cups before I left them. His manner was so earnest and serious that I felt there was no room to retreat. I was so taken aback with this large cup of wine that I thought of a scheme. I took half a cup, and, while he was not noticing, I spit it out on the floor, with a handkerchief covering my mouth. The host was still insistent that the cup should

/141 cont'd/

585 be emptied, but luckily, a guest, seeing my predicament, came to
574 my rescue and persuaded the host to let me go. At this moment, I took the opportunity to flee from the house as if I were being released from jail. A few steps outside the village gate, we saw a Hsiao lying at the side of the road, dead drunk and snoring profusely, while another Hsiao, a little more sober, swaying back and forth, walked ahead of us, with a scythe still hanging at his side. Afraid that he might get fresh and start playing with his scythe, we followed him all the way at a reasonable distance. Before long he fell down and lay on the road, upon which sight, we felt much relieved and proceeded on our way. When we arrived at Wen-hua center, we lodged in the primary school there.

Third month, tenth day. (Wednesday)

586 In the morning we strolled to Mao-mien village. Two comely
582 Ch'i girls talked to me for a long time. The girls were not bad-looking, but they had both had an unfortunate fate. When they were small, their parents had given them in marriage to two elderly grey-haired men. When asked whether they were willing to live with their husbands to old age, one gave a resolute "No," and the other replied, "What can I do if I do not like it?" When asked again why they were not living with their husbands, they said that, according to Li custom, a girl, after marriage, /142/ still stays in her mother's home, and until she has found another man and borne a child from this illicit union, she would not go back to live with her husband. As she talked, her manner was natural and frank without a sign of bashfulness.

361 We spent the day visiting four or five small villages in the vicinity, which were all occupied by Ch'i and Li with the surname Huang. The villages ranged from almost only ten or so families to scarcely three or four, and they looked unusually desolate. There were some sick persons in almost every village. There was an old
755 woman in Fan-san-pai village, dying whom her family asked us to cure. When we had no medicine for her, they looked rather

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+M 101 /20 cont./
cc 563 in the villages around Shang-shih-li. Men learn trades and
women weave and embroider. Unmarried people often gather
M together for moon parties out in the open, at which men beat
167 the monkey drums and women sing in accompaniment. It is
462 said that over 600 of Ma San-pao's soldiers remained as husbands
517 who lived in their wives families. Consequently they are also
533 called the Six Hundred Untamed Miao.

167 (14) Hsi-Ch'i Miao. — Formerly most of these lived in
291 Chi-an-p'ing. The women's skirts do not cover the knees,
589 and they wrap the legs with green cloth. Unmarried men and
517 women have drinking parties in the open to find mates. After
584 a son is born, a cow is given as a bridal gift /to the girl's
family/.

167 (15) P'ing Fa Miao. — Originally they were from Kuei-
782 ting hsien in Kweichow, and some of them also lived in P'ing-
574 ch'a-szu in Szechwan. Today, many of this tribe are also
291 found at Pai-liao. They like to kill dogs to make sacrifices
302 to the spirits or to entertain guests. The men wear straw wraps
167 and short skirts; the women wear long skirts and bind their hair
into a knot.

/21/ (16) Tung Miao. — They originally came from
M Lung-li and Ch'ing-p'ing in Kweichow. Today, they are still
291 numerous in the villages of Liu-li. The men wrap their heads
with cotton prints and wear light-blue short garments. The
M women wear green embroidered cotton garments with very
527 tight sleeves. Every mid-autumn festival they make sacrifices
782 to their ancestors and dead clan members, and invite a sorcerer
769 to their homes. They place food and wine on a wooden board,
776 and calling out the spirits' names they dance and sing. (The
spirits have such names as Pao-t'ung, Po-ch'a, Po-chi, etc.)
What is commonly called "K'ou-ch'e seven maidens and the
cursed spirits" in this sub-prefecture are both remains of this
custom.

M (17) Hua /Flower/ Miao. — In Ya-yu and Ya-pao there
531 are many of this tribe. The clothes they wear are first covered
386 with designs in wax, and then dyed. After the dyeing, the wax
is washed out and the designs appear.

M 782 CC 563 M [167] *[101]

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(20) Wu Chia Miao. — A branch of the Hung Miao, they came originally from Kweichow. They attach great importance to the sacrificing of oxen and raise in advance several heads of oxen, the heathiest ones being reserved for the spirits. They also prepare dried bamboo shoots and bracken and snare birds with nets. On the appointed date they invite the sorcerer to stay at the house. He sits on the "fire bed" all night, wearing a straw hat, ceremonial clothes, and holding a short knife in his hand. The family all sit around him. They are ready for his questions regarding the names of the ancestors and the dates of their birthdays. This is called "getting to the root of things." The next day all the relatives /chin tsu/ are invited, but those from the mother's family are the most honored. In the middle of the courtyard is put up the ox ring, and live pigs are placed around the courtyard. /22/ The sorcerer hops about, uttering incantations, and then kills the animals with a club. Then the ox and the pigs are cut up. The hind legs, bamboo, and bracken are placed in the ring, and the rest is offered to the guests. Men and women fraternize freely and sit down in a circle, singing and drinking happily. This is called "circling the ox." Then long benches are set up like an alley, and they sit face to face, laughing and singing. This is called "ranking the ox." Next, the sorcerer ties a long rope in the nose of the ox, which is on sacrifice and attaches the other end to a wooden pole previously set up in the bare area outside. The wood is painted in five colors and is called "the general's pole." Spear in hand, everyone stands facing the ox. The sorcerer first spears the ox, followed by the host's maternal great-grandparents, maternal grandparents, maternal uncle, his wife and daughters /chiu tsung fu-mu tzu-mei/, and guests. While dissecting the ox, the maternal uncles wear embroidered robes and silver crowns, and are addressed by the sorcerer as princes. They break off the four legs of the ox and carry them home. The rest of the guests and friends remain to consume the meat, which is called "eating the pai chia fan /the meal to settle (?) the home/."

M [292]

M [574]

2:Ling & Ruey--41 E-5 (1933) 1947 AE5 Miao AE5
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(21) Liang Chia Miao. — This tribe like the Wu Chia Miao for the most part reside in villages in Ya-pa-ch'i. They sacrifice to the ancestors by placing a wooden pole on a fire bed without the wooden tablet. They hang up a bamboo basket in a secluded room, and in the basket is placed sacrificial paper money smeared with the blood of the slaughtered ox and pigs. At the end of the year and in the summer and winter months they enter the room, bow to the basket and utter incantations. When they make sacrifices to the spirits they empty the basket and burn the paper money.

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(22) T'ung Chia Miao. On New Year's Day they sacrifice to their ancestors and hold banquets. They are good at growing cotton and fond of wild vegetables. In the eighth year of Yung Chen's reign (1730) when the governor of the province, Chao Hung-en, made awards to his army at Hua-yüan, a T'ung Chia woman picked two strange herbs and offered them to him. They were called chih t'ou liu yeh.

The 22 different names for the Miao recorded above can be grouped as follows: The Hung Miao, Wu Chia, and Liang Chia belong to the Hung /Red/ tribe; the He Miao, Yeh T'ou, Tung Tsai, Pa Chai, Ch'ien Miao, Ch'ing Chiang He, Chiu Ku, He Shan, He Ch'ueh, Ch'e Chai, and Tzu Chiang belong to the He /Black/ tribe; the Ch'ing Miao and Hsi Ch'i belong to the Ch'ing /Green/ tribe; the Pe Miao and P'ing Fa belong to the Pe /White/ tribe; the Hua Miao and Tung Miao belong to the Hua /Flower/ tribe. Whether the Yang Pao are pure Miao cannot be ascertained at present for lack of data. The T'ung Chia are identical with the T'ung Jen found today at San-chiang, Lung-sheng, Yung-hsien, Lo-ch'eng, and Ho-ch'ih in Kwangsi. They belong to the Thai-shan group in the southwest and not to the Miao.

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From the above it will be seen that the Miao in the three sub-prefectures came largely from Kweichow, first the Hung Miao, next the He Miao, and last the other branches of the Miao. The Hung Miao are the most numerous, and therefore they are best known in the three sub-prefectures.

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miscellaneous food. This was called yin. Maggots and worms were the delicacies. The wealthy kept buckets of yin for many generations." This was probably the same as the yin of the Miao.

than ten chin were slaughtered and eaten. They were delicious and tender, excelling fat chickens. The dried meat made from them was especially tasty. Those who slaughtered cows would soak the bones in deep springs. After a long time they became soft and were considered a delicacy. The foregoing were the old food habits of the Miao. Today, after having been acculturated to the Chinese for a long time, they may have discarded them. The authors in the course of their investigation in the Miao area did not hear of such foods. Or, perhaps, the Miao, conscious of their unseemly customs, concealed the facts from us.

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The Miao drink water from the streams. When guests arrive they offer ginger soup or hot pepper soup to show respect. Today, they also know how to use tea in place of soup. There are three kinds of wine, corn wine, wheat /or barley/ wine, and rice wine, which they make themselves for their own consumption.

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Personal adornment. — As for the style of dress of the Miao in Hunan today, whether for men or women, it is not very different and can be said to have been completely influenced by the Chinese. The men wrap their heads with black cloth, and wear green or black cloth short garments and trousers, and black cloth belts around the waist, and go barefooted (Illus. 41). During the Manchu dynasty only the village headman shaved his head, the rest piled their hair in hair knots on top of their heads. Today, their hair is close cut or shaved smooth like the Chinese. The only difference is that they pull out the whiskers withthe fingernails or with tweezers. Today, those

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291 part being a single strip of cloth and the lower part being a double strip. When going to markets or visiting relatives and [574] friends to offer congratulations or condolences, women wrap a strip of cloth around the waist outside their skirts. Thus it can be seen that the Miao skirt has the same function as trousers. Today, the Miao women in Hunan also wrap a strip of cloth around the waist outside their trousers when dressing up (Illus. 48), and their not wearing skirts is different from the Chinese. /Illus. 53 appears here./

/89/ /Illus. 54 appears here./ Miao womens' headbands can generally be divided into three types: 1) the tray type (Illus. 44 sic), in which the cloth is wound around the head, which is the most common; 2) the round type (Illus. 45), in which the cloth is wrapped around the head in the shape of a round ball; and 3) the open type (Illus. 46), in which after the cloth is wound around the head, about a ch'ih of the material is left hanging behind. There is an infinite variety of cloth used for headbands, including colored checked cloth, green cotton prints, green cloth, and black cloth. Young girls mainly use variegated checked cloth and green cotton prints, whereas the old women use green and black cloth. As for hair styles, that 302 of married women is different from the unmarried women's. [585] The married women wear knots at the nape of the neck, and the unmarried part their hair in the middle and plait queues, which hang down the back (Illus. 47, the second person from the left).

301 Among the ornaments of Miao women are neck rings, earrings, bracelets, finger rings, silver chains, and silver pendants (Illus. 48). Neck rings include rings with twisted strands and with paralell strands. The former is usually worn at the neck (see Illus. 47, the two women in the center). The latter is one that combines three rings of different sizes; there are also many with up to five rings. These are like those worn by [71] the Miao in Kweichow today. The other ornaments are for the most part more or less the same as those worn by Chinese women.

/95 cont./

584 brothers in the girl's family. After entering the door and a brief
[782] rest, the ceremony of sticking incense before the ancestral tablet of the girl's family begins. The groom kowtows three times. If he is not present, his father kowtows in his place. If the groom is present he must also kowtow to his future father-in-law, mother-in-law, and other elders. If the girl's family
[554] is wealthy, then a pig will be killed to entertain the guests from the groom's family. The guests remain in the girl's family
574 for three days, during which the immediate relative of the
584 girl's family take turns in entertaining them with meals, called "meals from door to door." The closest relatives must entertain the visitors at breakfast, because breakfast is considered
[264] the most important meal in the Miao countryside. For instance, say there are six families, A, B, C, D, E, and F, with A and C being the closest relatives. Dinner on the first evening is given by the host family. /96/ breakfast on the second day is given by family A, lunch by family E, and dinner by family B. On the third day breakfast is given by family C, lunch by family F, and dinner by family D. When the guests are seen off on the fourth day, breakfast is given by the host family. As a rule three meals are served in a day, but when there are a large
[264] number of /clan/ brothers there are five or six meals in one day.
583 After breakfast on the fourth day the guests depart. Return
584 presents from the girl's family consist of a suit of clothes, a pair of shoes, and a hat for the future son-in-law, a piece of material for a pair of trousers for each guest, a pair of shoes each for the parents of the groom, and a pig's leg for the go-between.

585 A few months or half a year before the marriage the go-
787 between visits the girl's family to ask for the date and time
777 of her birth. He must bring with him two or four strings of cash
584 and some sweetmeats. This ceremony is called "asking for the lucky birth date." The girl's birth date and time thus obtained are matched with those of the groom in order to pick an auspicious day for the wedding. The date is communicated to
583 the girl's family through the go-between. They then begin to

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585 She is kept company by those who escorted her here. The brothers of the bride set the bridal chamber in order, and the groom's family gives them one or two strings of cash, a piece of meat, and two cups of wine. First half of the wine is spilled on the floor and the rest is drunk up, but the meat is all consumed. After these things have been done, the wedding feast [574] [262] begins. The dishes include beef, pork, bean-starch vermicelli, bean curd fried in oil, greens, etc. After the meal, the singing begins. Men and women guests gather in a group while 533 men and women of the host family gather in another group. 585 First the host of the groom's family begins to sing, (singing one of the "Welcoming the Bride Songs," see the chapter, "Folk Songs," no. 3). If the opposite side does not take up the singing, they use all means to encourage them. The phrases sung generally consist first of polite exchanges. In addition they sing legends, do Chinese characters, make riddles, and praise each other, etc. In the singing there is winning and losing: for instance, if A 's singing says B is polite, and B is not able to answer, saying he is not polite, then B is reckoned the loser; or if B sings that he himself is ignorant of etiquette, and A fails to sing back of his skill in etiquette, then B is the winner. Again, if A sings the name of a personage of antiquity whom B does not know, or if A offers a riddle which B fails to solve — these would be reckoned losing counts for B. The loser can no longer participate in the singing, and if a whole group fails to sing back the answer to the opposite side, then the whole group loses out. Experts in singing can match songs back and forth all night to a draw. /98/ In the middle of the [264] night they eat mi-pa /rice cakes/ as refreshments. In the singing the women keep things going, for they bring up subjects to be answered by the men. Ordinarily men are easily defeated, because women lose only when they can pick no more subjects for the men to answer. Sometimes the singing lasts for three nights, but usually one or two nights (see chapter, on "Folk Songs," nos. four to 13, "Welcoming the Bride Songs," and nos. 14 to 18, "Songs Sung in Company"). The guests remain

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for three days, the same as at the time of "sticking in incense." They are also entertained in rotation by the closest relatives of the host. After breakfast on the third day a large table is set up in the main room. Eloquent elder men and women of the two families are invited to sit down around the table to count and announce the number of presents from the bride's family. First, the suit, shoes, and hat from the bride's parents to the son-in-law are announced, next the material for trousers from the guests to the groom, and then the presents from the bride's family to the elders of the groom's family. Then they record the cash and articles presented by the groom's family in return to the bride's family. For instance, if the dowry from the girl's family was 80 strings of cash, the groom's family returns 50. In a family of wealth, this money is usually left with the bride and not taken back. The guests who presented trousers receive one or two strings of cash in return. The bridesmaids also receive one or two strings of cash. The bride's family receives a pig's leg, and the go-between gets a pig's head. While the presents are being announced, the men and women sitting around the table talk and sing, in response to each other. (See Chapter 11, "Folk Songs," songs no. 19, 20, 21 and 22, "Seeing the Guests off on the Third Morning.) During these three days the bride and groom do not share the same room. When the bride's family is escorted back, the bride goes along and stays for one or three days before she comes back to her new home to share the room with the groom.

Divorces are very easy with the Miao. The lack of good looks, a difference in wealth between the families, incompatibility, lack of good behavior — any of these constitutes grounds for divorce. Either side may initiate a divorce action. The children of a divorced couple are generally kept by the man, but an unweaned baby is kept by the woman to be restored to the man when it grows up. If the man's family is destitute, the children are kept by the woman's family. After the divorce either side may remarry at will.

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*782 and the left and right forelegs to the "third- and fourth-leg-bearing" relatives. The breast portion goes to the sorcerer-priest.

In the morning of the third day, the sorcerer-priest once more performs his ritual in the main house. At the same time the guests are leaving. Besides the "leg-bearing" relatives, who each [574] receives a leg, the other friends and relatives all get portions of the beef from six liang to half a chin, sometimes as much as two chin, depending upon the degree of intimacy they have with the host.

(5) Redeeming the Soul

655 *782 774 [753] [776] Should a person fall ill while at the market or any other place through drinking well water or river water, the Miao consider this to be his losing his soul. Then they ask a sorcerer-priest to come to redeem the soul. In Miao this is called [lio⁴ kuei³⁵], originally meaning "kuei of springs." The two kuei invoked are called [na³⁵ ntɑ lio⁴ u⁴] and [nan³ mad lio⁴ tei⁵⁵]. The time is in broad daylight, the place in front of the main entrance or any vacant ground. A table is set up on the ground, on which are laid five bowls of wine, five bowls of meat, three sticks of incense. The Miao sorcerer uses only a pair of chiao-tzu and utters an incantation which in general states:

> "Some time ago the host drank water at a well. Perhaps his soul was caught by the duke or the old lady of the well, with the result that he has become sick. There are pains in his hands and feet, making his movements up and down very difficult. Each time he sees a stone staircase, his heart flutters. Now we come with wine and meat to redeem his soul, with silver and gold to redeem his soul. Pray, release his soul quickly so that he can have an early recovery."

Although the Miao sorcerer holds the chiao-tzu in his hands he does not divine with them. After the incantation he burns the paper to send off the kuei.

4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

I found them friendly and hospitable, but without a sense of relative values. The family with whom I lived would accept no money for the rooms, all the rice I could eat, and all the firewood I needed for heating and cooking. In addition, now and then they brought me vegetables from their own gardens, included me in their feasts, and gave me a bit of something special at other times. But, once I began to knit caps for them and give them medicines, prints of individual snapshots, and a treat for the children upon my return from market, they expected me to continue all those things for themselves and all their relatives, even when the war made communications difficult and prices, accordingly, increasingly high.

They were less conventional than the Chinese, though that does not mean that they lacked social standards. For instance, children were repeatedly rebuked when they went between the fire and those who were sitting around it. At feasts it was considered inhospitable should the host or hostess allow a guest's wine bowl to become empty. No guest ever left the village emptyhanded. Men and women, girls and boys mingled freely, for they considered themselves one large family. There was much goodnatured teasing and repartee. Children, however, often gave way to tantrums and some rather heated arguments took place among adults on occasion. One morning some of the older men of the village were discussing something with the old man of our family. Not only did the talking get loud and sarcastic in tone, but some one of them broke a bowl by throwing it onto the stones of the court outside his room. But on the whole the Miao village was a very pleasant place in which to live.

Language. Dr. Li Fang-kuei [14] told me that he considers the Miao dialects a distinct language group, belonging to the Sinitic family of languages. They have no written language. My informant, however, declared that the Cowrie Shell Miao speak the ancient Chinse dialect spoken in Kiangsi at the time their ancestor migrated. There are either seven or nine tones — authorities differ as to

[14] At that time acting director of the Section on Philology of the Institute of History and Philology of the Academia Sinica.

4:Mickey E-5 (1960-?)1967 AES Misc AES

342 noticed the symbols for *yin* and *yang* and the *pa kua* for heaven and earth over the door.

342 596 During the time of my first visit I was invited to stay in the home of a relative of the same generation as the old man's son in Yang-chia-sai. They had two houses, the highest on the slope on which the village was built. The old house was a good one but the new house as good as any I saw in Kweichow, being built all of wood, with balconies on the second storey (fig. 13, *f*). The central hall and front of the building were lacquered red and black. My room had a wooden floor. They served my meals to me there. The household consisted of an old lady whom I privately nicknamed Cricket because of her liveliness, her son, his wife and three little daughters. The son had been educated in Kweiyang and was a teacher in the *lien pao* school. In his house were also the articles used by a priest. They had a buffalo bull kept in a stable of its own and being made ready for the bullfight. [515 574] In this family I saw the evening foot-washing, at which guests were invited to use the tub first and then others in turn. I saw it later in a home in Shang-sai where I visited.

123 I had taken some knitted caps as gifts and wool enough to make one more. Mo-mei gave three of them to her sister's child and three to other relatives she considered most important, so I made the seventh one for one of the children in my host's family. After that was finished I took lessons from Cricket in the making of hemp thread, helped the little girls make necklaces of large snail shells and earrings of fern crosiers, and was invited to several meals in other houses.

352 353 When I arrived there were on the steps leading to the veranda of the old house a table with a pair of buffalo bull horns, points down, a millstone with a spray of rose in the hole, two rice bowls upside down, and some pieces of bamboo on it. Resting on the ground and extending over the table to above the eaves were two long bamboo poles, one with the end split to hold a rice bowl and the other with a sort of bird's nest on top. The house in which the sister of the old man in our family had died had bamboo sticks with straw tied to the top at the two doors.

4:Mickey E-5 (1940-?)1947 AE5 Miso AE5

352 foreign clock, both broken. The usual seat was a small, rectangular stool about eight inches high, often lacking a leg or two. In some houses I saw a few sections of log, straw hassocks, or low, long benches. Sometimes a long, wide bench stood under the window. Beds were a wooden frame or box on four legs or supported by two sawhorses. In one house thick coffin boards laid on blocks of wood formed a bed. However, not all houses had beds or enough for all the family downstairs, so that some of them slept in the loft. Beds usually had a thick straw mattress, a straw mat, or both. A few had a mat of felt. There were comfortables of the Chinese type—a pad of cotton with a removable cover not quite as large as the pad on one side and large enough on the other to fold over and overlap the first piece, with mitered corners. Others were like a rug with a nap, woven of straw on a vertical loom. Hard, small, bolster-shaped pillows were stuffed with cotton and were for looks only.

352 252 574 264 Even where there was a built-up stove with cooking bowls fitted into it, much of the cooking was done in smaller bowls on an iron hoop on three legs. On the inner side of the ring were three prongs toward the center to support the bowl. This set over the fire in the floor, which also provided heat. The big stove was used for cooking rice, when a large number were to be cooked for, to make bean curd, to distill wine, or to prepare the mash for animals. Even at feasts men and women often sat around separate floor fires and ate from dishes set on a board across the bowl or from the broth being cooked in it. At times when there were many guests, such as a wedding or funeral, the men usually ate indoors, the women at tables out-of-doors. At the New Year feasts in the house men and women ate together, as well as for the evening meal after the work of the day was done. For the fires there were iron tongs and in the ashes were set earthen pots for tea. Over the fire were suspended a square of interwoven bamboo used as a shelf, a piece of iron with several hooks, and pieces of pork or beef in loops of straw.

352 Other furniture included wooden cupboards for food or one built on the outside of the house with doors opening into the room, various baskets and jars, trays and bowls (set

4:Mickey E-5 (1940-?)1947 AE5 Miso AE5

262 people waded from one end of the pond to
252 the other when it was about waist deep.

Two substantial meals were prepared each day, one about midmorning and one about
252 dark. The times varied according to the time of year and its activities. Between these two meals they ate another of cold rice, sometimes heated a little with the reheated water in which the rice had been cooked, and a green vegetable. Just before the lunar New Year they made hundreds of glutinous rice paste cakes, white, black, and red. Then as they sat about the fires visiting, embroidering, smoking, these cakes were toasted for the noon meal. Some of them were stuffed with beans, nicely seasoned; with others they ate brown sugar shaved from the square cakes sold in market or cold boiled green vegetables with chillies. Early in the morning children were seen eating toasted cakes of rice left over from the day before or these toasted glutinous rice cakes. For guests the broth cooking in the bowl was usually of bean curd, chicken, or duck, and the dishes set on the board across the bowl were of beef, chicken, sausage of various kinds, and slices of fat pork rolled in parched glutinous rice.

273 They made their own rice wine. It was al-
574 ways on hand in abundance and drunk freely. An invitation to a feast was always called an invitation to drink wine. Guests were usually offered wine on other occasions, also, when some members of the family would drink with them. They were urged to drink more and at feasts were expected to drink until drunk to the point of garrulousness and hilarity. It was considered bad manners to allow a guest's bowl to become empty, until the guest refused to drink more and asked for rice.

24 Children seemed always to have something
857 to eat in a pocket or tucked in the front of a blouse. It might be corn on the cob, roasted in the ashes, raw carrots, cucumbers or turnips, chestnuts or English walnuts, or sunflower seeds. They were allowed to go and get what they wanted from the gardens, to knock down nuts from the trees, or to gather wild fruits and berries. When the mothers came from gathering fuel they usually brought them such things as branches bearing wild currants and berries, small wild chestnuts or azaleas in season to eat. Also they seldom returned from

4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

then embroidered in color. In front the design was of red and green (see fig. 9) with three lines of green, red, and blue lengthwise on either side. Over the shoulder and in the back it was a straight line of alternate orange and dark blue down the center with a wavy line of alternate red and green on either side. These two were sewed together with herringbone stitch in white. The outer edge of the blue piece was turned under and covered with a weaving stitch in two or five colors, as the maker wished. In front and back, between the white strips, were set strips of dark blue embroidered in horizontal bands of cross-stitch in white, each stitch crossing one thread. On the under side the stitches had to be horizontal. Almost at the top in each strip was a medallion in color, in which a dark red was predominant (figs. 19, *a-c*; 20, *a*, *d*). The one in front had a cross, and diagonal lines in the corners. That in the back had a design of crosses, with a bit of blue, green, and yellow in the open spaces. The strip in the back was wider than that in front. Two pieces were made for the back, the upper one of color or black on white, the lower one of color on red. These were sewed on across the ends so that the lower side was a little wider than the upper. Across the very end was sewed a row of about twenty cowrie shells. In front a strip of blue was sewed across the three strips and strings fastened to it. On the under side a strip of bright blue was sewed on over the white strip which lay on the shoulders.

301

I tried to make the overpiece but was not very successful. Not that I felt too badly about it, for they said that women over fifty were not supposed to be able to see to do it. I managed to make the strips of dark blue worked solidly in lines all the way up and down the strip and with mitered corners, and the zigzag lines on the white pieces, to fasten them together with herringbone stitch, and to turn in the edges with a weaving stitch in color. But the fine cross-stitch in the center strips was too much for me and I learned only that the stitches must be horizontal on the under side by doing them the other way.

295

An invitation to "drink wine" in another village called for new trousers, blouse, and overpiece, if possible, and the wide turban.

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574

4:Mickey E-5 (1940-?)1947 AE5 Miao AE5

very widely scattered near to and far from the village, so that when the plants were ready for transplanting they need not be carried so far to the permanent fields.

This plowing, harrowing, fertilizing, and seeding of fields to rice (figs. 15, *b*; 16, *a*) continued for more than a month. During that time the young people, both married and single, began the cleaning out of stables and carrying the straw and manure to fields into which the rice was later transplanted. I am not sure whether they were expected to initiate certain activities, or were just more enterprising, but the family in which I lived had their stables cleaned first. Perhaps it was because as the most scholarly of the village the men of this family could interpret the *Farmers' Almanac*. The work went on all day and there was much merriment connected with it. Some of the young men filled the baskets while the girls sat about and embroidered and joked with them. Even after they had carried their baskets (one on each end of a carrying pole) to a central point, they continued to embroider until Mo-mei gave a signal, whereupon they set off in a long file. First one, then a second, and then a third group of fields was visited, in different directions from the village but all belonging to the one family, whose holdings were comparatively extensive. At night the women of the household served a good meal to the whole company, for which they had made fresh bean curd.

On several days following this work continued and the stables of other households were cleaned. When it was a question of the household in which I lived, Mo-mei, the oldest daughter, set the pace, but she did not always make one of the group on other days. Rice in the seed beds was now well up above the water, making the fields look like lovely green lawns. One day I went with two of the women of our household to a field where they took out weeds, dug around plants of celery cabbage, beans and leeks, and cast in pulse. On another day the old mother put in the seed of chillies, using wood ashes as a top dressing.

During the third month (the second half of April and the first half of May, 1942) there was much rain, very welcome to the farmers because it insured the right amount of water

4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

the bucket (regularly used for carrying water) down into the pond, up and over the bank (fig. 15, *e*). They got into a very nice rhythm. I had seen the second nephew turning a bean mill once, but aside from this that was the only real work I had seen either of these men do. The nephew seemed to be ashamed of it, too, for he stopped abruptly when he thought I was going to take his picture. However, evidently today everyone had to work. A younger boy was fishing and the other children playing nearby, so that it was quite a family party. 241

By the beginning of the fourth month (May 15, 1942) rice plants were ready for transplanting. Fields nearly to Lung-li, which is at a lower altitude, had already had plants set out in them (fig. 15, *a*). On the fourth of the month of the year I lived with them (May 18, 1942) our household again was first. They made quite an occasion of setting out the plants in a large square field, beyond the low hills and right beside a good-sized Chung-chia village. Very early the women of the family, with the exception of the old man's two wives, together with the women and girls of other households, bundled together the rice plants from one of the seed beds and piled them into their carrying baskets (fig. 16, *e*) — the same ones which had been used earlier to carry straw and manure. Two men were plowing and two harrowing in the flooded field when the long line of women approached and began tossing the bundles into the field. Before the plowing and harrowing were entirely finished the setting out of plants had begun. With Mo-mei setting the pace, each woman took a strip the width of the field, then turned and worked the length of it. They went home for a long lunch period about two o'clock. Afterward not all of them returned, but the work was finished well before dark. The usual good meal, featuring bean curd, was served. The family nonchalantly appropriated my bowls and chopsticks to use with theirs. 243 574

They were now in the midst of the busiest season of the year, for the harvest of wheat and its accompanying crops of broad beans, rape, and peas came just when the rice was ready for transplanting. One day I helped a widow (the chief shamaness of the village) 241

4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

year began. During this period there was time for weddings, visits to other villages to "drink wine," and celebrate such events as *tso chia*,[8] and bullfights.[9] One bullfight was held at Hsin-ch'ang in Kuei-ting Hsien on the tenth of the eighth month (September 19), another at Yang-chia-sai on the tenth of the ninth month (October 19). A bride went from Yang-chia-sai on the sixth of the tenth month (November 13). On the third of the tenth month (November 10) several girls went to the village into which a girl from Yang-chia-sai had been married two years before, to celebrate *tso chia* with her in her new home. A girl was married into the village on the fifth of the eleventh month (December 12) and the old man's son took a second wife on the twenty-third of the second month of the next year (March 28, 1943).

Of course, even though this was perhaps the slackest season of the year, there was still much to be done in the way of cultivation of fields and gardens, and the bringing in of fuel against the period of almost complete leisure during the first lunar month. On sunny days grain had to be brought out and sunned, and some of that stored in sheaves sunned in the sheaves, beaten out into the wooden box, against an upturned millstone, or with the flail, dried, and stored. In preparation for the entertainment of guests, for the New Year feasts of the household, and that as little time as possible in the first month need be spent in preparing food, much time was also used in the making of glutinous rice cakes, rice wine, bean curd, cured and smoked pork, and sausage. The harvest had been abundant and the family could afford some new clothing, that those who attended bullfights and feasts might look their best and be a credit to the family. White cloth was purchased in the piece and dyed before being made up. All clothing and bedding, the houses, and their surroundings were cleaned and set in order.

This is the agricultural calendar, followed year after year.

Implements and Technique. The technique of farming was identical with that of Chinese and Chung-chia of the neighborhood.

[8] See p. 51, note 2.
[9] See pp. 76 ff.

4:Mickey E-5 (1940-?)1947 AE5 Miao AE5

527 796 292 123

style and half married women's style, as it included the chopstick, and an overpiece, and taught me how to swing shoulders and hips to make the shells click. One of the visiting boys brought his *lu sheng* one day. Four of the girls danced and also one of the village men, who had his gun with him.

796 574 527

During this fifteen day period Mo-mei, her best friend among the girls, and the first nephew's oldest son went to visit relatives in Yang-niu-ts'un. They carried a bag of rice and some meat as a gift. The same day four other girls, with a boy to carry a jar of wine and a piece of smoked meat, also went visiting. They all stayed four days. Cheng-hsüan visited at his old home from New Year's Day until the twelfth of the first month. On the fifteenth another feast was held, to which I was not invited, for it was for members of the family only. The married daughter returned for this, bringing her little girl with her. At this time incense sticks were also set at the doors. They sent me a dish of chicken from the feast.

The girls continued to sit by their fires after the fifteenth, but the women did not come to the third fire, and there were no visitors. At all fires, they ate glutinous rice cakes toasted in the ashes at noon. The only break in the period of relaxation came on the ninth of the first month, when every one in the vicinity went for faggots on the mountains. Those from near the village to Lung-li had been burned over — a beautiful sight — and the people were anxious to get the partly charred wood. It burned well, but was very dirty to handle.

782 796 527

San Yüeh San.[8] The first time I was in the village, at this season the men of the village built three fires at the shrine on the south, killed a chicken, used eggs to divine the fortune of the year, burned incense, and spirit money before the shrine, and set off three gunpowder charges. Incense sticks were also placed beside a little pine tree beyond the path, looking toward the meadow. Some of the chicken feathers and inscriptions on red paper were pasted on the shrine. At the other two shrines spirit money and incense

[8] The third day of the third month according to the lunar calendar — a Chinese festival.

576 one another's left shoulder and asking "*Dieh zao nioh gioh?*"—"Are you well?" An adult greets children by rubbing or patting his or her head. The form of farewell is (the host) "Go slowly, go slowly" (the parting guest) "Sit slowly, sit slowly". 574 181 They are wonderfully hospitable and guests are expected to eat to satisfy. How often the traveller sees them stuff away basin after basin of maize until he fears there will be a terrible accident! People will go short themselves so that visitors be generously treated. Should a guest be of some importance a goat or sheep is slain and cooked—it is not always meticulously clean—and upon the departure of the guest a leg of the animal is always given to him. A non-observance of this custom would be a serious breach of good manners, as also it would be to refuse food to even a casual visitor. Hospitality is as characteristic of them as of the Arab, and a Miao will borrow food to entertain a guest. Though poor, thriftless and no lovers of fighting, they are simple and generous, honest and lovable. One of the child races of the world, they are as old as the Chinese, and when Moses led the children of Israel through the wilderness, the Miao were hunting wild beasts on their beloved hills and at the close of day their bards would sing a Miao version of the Creation, the Flood, and the Re-population of the World; and story-tellers would narrate quaint legends which have been handed down to this generation. Here is one. Would not Kipling have enjoyed it?

773 539 Long, long ago, instead of there being only one

8: Graham E-5 (1921-1936) 1937 AE5 Miao AE5

534 Jointed bugles and cymbals and brass gongs are more rarely used but they can be played at almost any time.

574 The Ch'uan Miao are very hospitable. A friend can stay in a home for a week or ten days and he will be given food and a bed and charged nothing for them. Chickens are considered especially good and appropriate for entertaining guests. Sometimes both a cock and a hen are killed and some of the meat may be left for the guest to take home with him. The greatest hospitality a Ch'uan Miao can show is to kill a young grown cow or bull and to give a feast to which other friends are invited. Next in importance to a cow is a sheep or goat, then a pig and then a chicken.

572 Friendship among the Ch'uan Miao is sincere and deep and they respond to friendship and kindly treatment. By the very tones of the voice it can be discerned whether the Ch'uan Miao is very friendly and familiar with the person to whom he is speaking, or only fairly so, or not at all, or is an enemy.

V. SOCIAL CUSTOMS

831 Friendship, fellowship, appreciation, sympathy, love and marriage between the sexes is as natural as eating, and they are craved by most people of both sexes. The sex appeal may be one of the most powerful influences for good or for evil. If satisfaction cannot be had in normal and approved ways it will often be sought in ways that are irregular and harmful.

The life of the average Ch'uan Miao, who lives in a simple hut on a high mountain, with no pictures or ornaments in the home, no schools or books, meager furniture, much hard work, few neighbors, simple food, no theatricals and little or no play, is humdrum. It is not unnatural that aside from eating sexual love and sexual intercourse are among the primary enjoyments of life.

The Ch'uan Miao customs in the past have apparently been such that affection between men and women resulted in sexual intercourse, generally illicit. Nearly all the love songs tell of love affairs between men and other men's wives or between women and men to whom they were not married but with whom they enjoyed sexual relations. Some of the legends express disapproval of parents who raised objections because young men were spending the nights in the bedrooms of their daughters and others mention with approval the fact that parents purposely had outside doors for the bedrooms of their daughters so that their lovers could easily enter and spend the night there.

[181 cont.]
796 sticks are thrown into the temple of the Earth God outside the
[769] village.

The New Year activities of the Chung-chia are slightly different from those of the Hua Miao and Ch'ing-Miao. On the first day of the year they also wear new clothes and decorate their doorway. At about seven o'clock in the morning they make sacrifices to their ancestors in the hall with several bowls of rice and meat while incense and candles are burned and fire-crackers are set off. The whole family, old and young, male and female, all participate in the ceremony as they perform the ritual of "three kneelings and nine kowtows." After the sacrifice, the family settles down to a New Year feast in the hall, after which they stop working and laugh and joke all day. Their restrictions are similar to those of the Hua Miao and Ch'ing Miao. But the Chung-chia have a peculiar superstition that if
[787] on the first day of the year a dog should bark after cockcrow, there would surely be a robbery in the village; and if the crow caws first, there would surely be many sicknesses among them during the year; on the other hand, if another animal should make a noise before the dog and the crow, then there would be a very lucky year ahead. All these superstitious notions are firmly believed in by the Chung-Chia, and for this reason early in the morning of the New Year's day all the families would cock their ears to listen to the bird or animal that first makes noise.

[182] On the second day of the New Year, the Hua Miao
241 and the Ch'ing Miao would gather their family members after
796 breakfast and with spades on their shoulders and wearing straw hats they would march off to their farms to do a little ploughing and digging, the idea being that this first "earth-removing" inaugurates a year's agricultural activities. With the Chung-chia, there is no definite day for the beginning of farm work, but it is generally around the tenth day of the first month.

During the first three days of the year the Hua Miao, the
796 Ch'ing Miao and the Chung-chia would all stay home without going out for fear of meeting with unlucky events. On the
[574] fourth day the villages become astir with New Year visits between

[182 cont.]

796 574 friends and relatives, and the younger generations pay respects to their elders (The New Year gifts for the children vary from ten to twenty cents.) When they exchange visits and greetings they [431] bring with them a couple of home-made tz'u pa (each about 1 sheng of rice), candies and refreshments as gifts. The host and hostesses must entertain the visitors with tea and wine. The tenant farmers also present similar New Year gifts to their landlords, who in return would give them pieces of cloth or other household articles. As a rule such New Year greetings do not extend beyond the twelfth day though intimate relatives may offer theirs until the fifteenth. If a relative who has kept up these New Year visits throughout the past years fails to turn up, the family will be greatly offended. The Miao-I take the New Year greetings very seriously, and hence they should not be neglected.

796 535 The Hua Miao and the Ch'ing Miao in the hsien district have a custom of flower dance. There is a fixed location for the dancing ground, called the "flower bed." The dates for flower dances are set according to schedules in various places, and are generally between the fourth and the fifteenth day of the first month. On this occasion visitors gather like clouds in great jubilation, and it is indeed the most important festival of the Hua Miao and the Ch'ing Miao throughout the year.

796 The fifteenth day of the first month is the "Small New Year" with the Hua Miao and the Ch'ing Miao. That evening they put in front of the doorway a small table, on which are placed as sacrificial offerings a bowl of rice, a piece of meat and a cup of rice wine. Burning incense and lighting candles, they would kneel down and pray: "We pray to the Buddha tonight to guide us this year smoothly to wealth and prosperity." After the prayer, the old and young, except the womenfolk, worship in turn. Then they sit down together for a feast in the hall. After dinner they have fun for the rest of the evening. The Chung-chia celebrate the "Small New Year" on the thirtieth day of the first month. Besides other delicacies at the table, [262] every family makes tz'u-pa balls fried in oil, known as "eating [769] oil balls." They make sacrifices to their ancestors in great piety.

[199 cont.]

(III) The Moon Dance. The moon dance in the fourth month 535 is the nocturnal meeting of the Miao-I in the An-shun area. Ac- 832 cording to Miao-I customs, whenever the moon and the stars are bright, young men and women may go out at this period of the year in groups of a few persons or a dozen or more each to some quiet, lonely spots in the vicinity of the village to play music and dance. The steps for the dance are the same as those for the flower dance. Young girls who are attracted by the music are not prevented by parents from running out to watch the dance. A man's glory is to extract a smile from a girl, and when her parents are not taking notice he may take her to the woods to whisper to her honeyed words of love. Therefore, the moon dance is an occasion for love-making by the Miao-I youths.

(IV) The "Kan-piao." The moon dance described above 517 provides night recreations and scenes of love serenades for the 832 Miao-I. The "kan-piao" is another form of recreation that gives men and women a chance to fall in love, but it may be pursued during night or day. The "kan-piao" is also known by various names such as "ta-ma-lan," "yao-ma-lang," "ta-piao," and "ling-piao." To perform it, the man would first whistle [534] by means of some leaves in the mouth or play the flute as a signal to entice the lover to some shaded nook to exchange lovers' vows. An ideal place for "kan-piao" is a deep forest out of reach of human footsteps. In former times, in isolated places outside the village, there were erected little sheds called "flower chambers" for the rendezvous of young men and women. These flower chambers, however, are now nine out of ten destroyed. Ordinarily, when they carry on "kan-piao," the man would take the girl home, otherwise he would be accused of kidnapping. If a girl takes a man home, her parents would [574] not only leave them alone, but are also obliged to kill a chicken and provide wine in order to show the graciousness of their daughter in receiving guests. The custom of "kan-piao" is most popular with the Chung-chia in the An-shun district. They have comparatively fewer forms of recreation than the Hua Miao, and the young people among them often indulge in "kan-piao" as a [579] happy pastime. Often in "kan-piao" a man gets into a fight

69: Lewis T-5 (1950) 1951 AM1 Indochina
Miao AE5

574 The missionary had made one trip to the Meos and was well
797 pleased with his reception. The Meos, he said, were delightful children. Since tribes at this cultural level are hospitable to the last degree and much given to humouring strangers' whims, the whole village seemed to have foregathered and listened most attentively while he preached. It seemed to me that if the missionary had preached in Meo it was rather an achievement and I asked him whether, in fact, he had done this, or had contented himself with Laotian, which most Meos understand. 'I did neither,' he said. 'I preached in English, and from the way my words were received I feel that we may have started something up there.'

000 It may be doubted that in thus boldly treating the language barrier as non-existent the evangelist had succeeded in communicating anything of the Christian point of view to his Meo audience. But this performance was, in fact, no more than the *reductio ad absurdum* of a situation which had arisen even with the first Jesuit missionaries. The separating gulf of language, of thought and of tradition, was too wide and deep. Father Buzome, for example, the first missionary to be sent to Indo-China by the Society of Jesus at Macao, was, if possible, even less effective. The Father preached with the aid of phrases prepared in advance for him by ships' interpreters, and as a result carried out a number of baptisms. It was only by the accident of watching a farcical theatrical performance in which he saw himself represented, that he found out to his sorrow that his converts had no idea, even, of what the term Christian meant. One of the players was dressed to represent the Father, but was provided with a great artificial stomach. He had a boy as his assistant. The turn consisted in asking the boy 'whether he would go into the Belly of the Portuguese?' The boy then replied that he would, and the player stuffed him into the artificial stomach; repeating this ridiculous procedure many times, to the great diversion of the onlookers.

To his horror Father Buzome realized that the invitation to enter the belly of the Portuguese was precisely the phrase he had been

/97 cont./

A 582 Among the Akha, the marriage age for both sexes is between the sixteenth and twentieth year.

e) Courtship and Betrothal

M 583 183 For a Meau boy there are several ways to marry a girl. A common way taken is probably the one whereby a boy loves a girl, she bears a child, and later the parents of both give their consent. This way does not conform to the demands of "public opinion" and is therefore not customary among respectable families. A second way is to go out looking for a wife.

M 584 The young man visits the various villages and selects a girl. Then he goes to his father or to the head of his large /extended/ family and asks for his advice. The ancestors are queried about

M [787] it by way of an ordeal (see the chapter, "Religion and Magic," the section on "Magic, Soothsaying, Interpretation of Omens"). If the outcome of the ordeal is unfavorable, the young man drops the idea, but if the result is auspicious, he visits the girl's village again and asks her whether she consents to the proposed marriage. If the girl agrees, she leaves her parents' home in

M [836] great secrecy and sleeps with the young man in the house of his parents. The next day, the young man's parents visit the parents of the bride in order to inform them of the fact, and they send them a pig. The latter for their part also now slaughter

M [574] one and invite the relatives of the bridal couple to a feast. The two animals are eaten, rice liquor is copiously served, and the day for the wedding is set.

It often happens, however, that the girl refuses to leave her parents' house without their consent, that is to say, secretly. In this case, the young man /98/ asks his parents to visit the parents of the bride and ask for the girl. If the bride's parents give their consent, then everything is in order and the wedding day can be set. If the bride's parents do not give their permission, however, it is up to the girl to make the decision.

M [836] She can still decide to spend a night secretly with the boy in his parents' home or simply to have intercourse with him until

/98 cont./

584 she becomes pregnant. In both cases, the parents of the girl
[836] will immediately withdraw their opposition.
583 It also happens in practice that the young people disregard all formalities and begin with cohabitation without consulting their parents. In this case, too, the parents of the girl can do nothing but belatedly approve of the accomplished fact.

584 When one considers all the various ways, it is apparent
593 that the girl's parents cannot assert their will against that of the daughter. The father of the young man, on the other hand, into whose sib and, in most cases, household community the girl is to be received, can exert extensive influence upon the decision of his son. If the father or head of the family does not like the girl, he can ultimately give the refusal of the ancestors as a pretext, and no son will dare to undertake anything against their will.

583 In contrast to my observations, Lajonquière reports of the
584 Meau in Indochina, as does Abadie (1) in almost the same words:

1. Page 166.

"It happens that marriages are concluded against the will of the parents. In this case the young people flee and, if they are found, pay an indemnity to the father of the girl. A small
● [574] feast is celebrated, and everything is settled."

584 Marabail (2) makes the following statements on this

2. Page 459.

subject: "If a Meau wants to marry, he tells his father, without asking him for permission, for he is completely free. The father then sends two friends to the house of the girl's father. When they arrive, they plant two incense sticks in the ground in front of the door and light them. The master of the house
[574] then comes out and asks what they want. He listens to them, invites them to his room, and gives them something to drink. This is the sign that he has accepted the offer. As soon as the

/99 cont./

585 As a rule, marriages are concluded in the dry season, preferably between New Year and the beginning of the work in the fields.

589 585 [307] Among the Meau, on the wedding day, the bride's parents, according to their means, provide their daughter with silver neck ornaments and rings, and sometimes also with blankets which were bought at the market. The /100/ rest of the trousseau depends on the industry and skill of the girl, who has had to prepare it carefully over the years. This is why the trousseau of a girl from a simple family is often considerably more beautiful than that of a daughter of a distinguished household, even if the poor girl usually lacks the silver ornaments and purchased goods. The latter, on the other hand, sometimes are the entire trousseau of a rich, pleasure-seeking, and therefore lazy girl, according to my informant.

585 The bride is led to the groom's house by her mother and all her kinswomen. As soon as their approach is announced by the scouts posted for this, the bridegroom, accompanied by his parents and relatives, goes out to meet her. The bride is now festively greeted, but without dancing, and is led by the bridegroom into the house of his parents. This often makes the bride weep, for with this step into marriage her life up to this time is ended and an uncertain future begins. Now the head of the large /extended/ family makes a sacrifice to the ancestors, informs them that a new member of the family has been received, and asks them to give her the same protection that they extend to the other members of the family.

[152] [782] [769] [574] [554] [273] Everybody sits down to the feast, which lasts far into the night. As a rule three pigs are slaughtered for it, but among poor people there may be fewer and among rich people more; in addition plenty of alcohol distilled from rice or maize is served, but no beer. The bride spends the first three nights with the unmarried girls of the family, and not until the fourth evening does she move to the bed of her husband in his sleeping quarters, which he, as a married son of the house, has exclusively for himself and his wives. Here she shares his bed with him and, in case he is already married, with his other wives.

[513] [595]

/101 cont./

184 Lajonquière (2) writes: "The wedding ceremonies seem to differ
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2. II. p. 315.

somewhat in the details, but, taken as a whole, they are limited to the following: If a young man has his eye on a young girl, he informs his parents. His father selects two venerable men from his family to take gifts to the house of the girl. Among some Meau, these gifts consist of a small pig and alcohol; among others they are simply incense candles, which the go-betweens, as soon as they have arrived at the door, stick in the ground and light. In both cases, the father of the girl steps out-
[574] side the door and /102/ invites the emissaries to partake of food
[201] and drink. If he has the food served to them outside the house, it means that the proposal is rejected. If he asks them to step inside, the invitation itself means that it has been accepted and that the marriage formalities can be discussed immediately."
[114] These statements were borrowed almost verbatim by Abadie (1).

1. Page 165.

184 Lajonquière (2) then continues very explicitly: "A great
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2. II, p. 316.

feast, or rather a series of feasts which last two days, is prepared. Two days of joy, during which all the friends and relatives, called together from afar, bring gifts to the bridegroom, which enable him to supplement the very substantial bridal gift which he has to give to the parents of his future wife.
[583] This bridal gift sometimes is made up of 100 silver piasters, 100 kilograms of whiskey, a pig weighing one hundred kilograms, chickens, and so forth.

"When the day finally arrives, the young man, accompanied by his friends (there must be at least six men and two women), offers his gifts. The procession is gay on its journey and is led by mouth-organ players. A festive meal awaits them in the bride's house.

/118 cont./

765 and likewise a widower after the death of his wife, are for-
582 bidden to marry or to have sexual intercourse for one year.
834 Widows, however, are subject to these restrictions for one
week. The festival of the dead is celebrated one year after the
769 funeral at the latest. The date is not fixed; a sufficient supply
of food is collected for it first, since all the relatives and
friends of the deceased, even from the neighboring villages,
appear at this celebration. One to three pigs are slaughtered,
[556 depending on the wealth and the social position of the deceased
574 and on the number of guests, the feast is prepared, and alcohol
782] and rice are also served. No sacrifices, however, are offered
on this occasion, and there are no subsequent ceremonies.
764 Lajonquière (4) gives an impressive, somewhat different

4. II, p. 318.

description of a Meau burial: "The burial customs are not always the same among the various tribes, but in our opinion the following are the most invariable ones: When a Meau has died, the sorcerer, provided that there is one in the area, is informed. With or /119/ without his help, the deceased is clothed in his best garments and tied in an erect position to one of the partitions of the house; then the funeral rites begin, in which the friends and neighbors participate. They last three days, during which there is a succession of feasts and dances. They eat in honor of the dead and with many kind words invite him to participate. His children even try to squeeze pieces of meat between the stiff lips.

"One or two buffalo have been slaughtered for the guests;
764 a dog is killed for the deceased, prepared, and, with a paper
775 string in its mouth, which is tied to the wrist of the corpse,
is put beside it. (A Meau whom we questioned about the meaning of this custom told us that the dog was assigned the task of leading his master on the paths of the other world.)"

/205 cont./

782 796 [776] The sacrifices for the good spirits of the field and the many other spirits follow. Finally, the minor good spirits of the clouds are remembered.

/206/ All sacrifices, in or outside of the house, are offered at the special places of worship of the spirits concerned. Then [596] the members of the large /extended/ family assemble in order to enjoy the rest of the meat of the sacrificial animals.

The first day of the four-day New Year's festival is taken up by the sacrifices. On the next morning, however, the people 796 begin to enjoy themselves. The young men of the villages go 574 to the neighboring villages, play ball with the girls (Ill. 69 and 273 70), flirt and dance, and eat and drink to their hearts' content, and often more than is good for them. It is really amusing to see the dignified and otherwise rather reserved Meau frolicking about tipsily and engaging in the most incredible horseplay.

According to Savina's description (1), the situation is not 796 [184]

1. II, p. 222.

[195] much different among the Meau in Indochina: "In the mouth of a Meau, the expression, 'I already have salt, I have already been to market,' means that he is about to celebrate the New Year's festival. In order to indicate that the New Year's festival is over, he says: 'I have already killed the pig.'"

"The pig is slaughtered in the house. The meat is eaten [273] with the hands. Alcohol is drunk out of bamboo cups. At night 526 blindman's buff and dancing to the accompaniment of mouth 796 organs take place. The ball game is played outside the house and lasts several days. The girls stand on one side, the boys on the other, and they throw the ball back and forth. Whoever fails to catch the ball must forfeit something, a necklace, a turban, etc. When the game is over, each one recovers his belongings."

1 [See cat 116, P512 - ANALYST]

/209 cont./

484 782 Only then was the pig sacrificed in the usual manner by having its throat cut and blood-soaked paper burned along with invocations. Then the brother-in-law confidently set out.

● 574 782 114 261 It is strange that the very Meau whom I knew as so moderate are described by some authors as positively gluttonous, so that one sees the Meau as using the sacrifices only as a means for arranging lavish feasts. Abadie (1), for example: "In con-

1. Page 167.

[769] trast, the veneration and cult of the dead are not as strictly observed among the Meau as among the other groups of peoples. Burials, like the other great acts of life, births or weddings, are celebrated scarcely more than as opportunities for drinking and feasting."

Lajonquière (2), too, writes in this vein, and likewise

2. II, p. 313.

Abadie (3) in almost the same words: "A vague cult is devoted to

3. Page 168.

the ancestors, but on the whole it is limited to a few invocations and some sacrifices of food, which immediately afterwards are devoured..."

These authors made their observations among the Meau in Tonkin. Abadie (4) participated in many sacrificial feasts, just

4. Page 169.

as I did, but he seems to have obtained lasting impressions of the alleged delight in Lucullan pleasures among the Meau: "The Meau [796] celebrate a great number of festivals, which for them are the opportunity for just as many gluttonous meals. At the beginning of the year, the spirits of heaven, of the earth, and of the house, as well as the ancestors, are honored in particular. At the time [776] [241] of sowing, sacrifices are offered to the mountain spirits, the

796 /209 cont./
574 protectors of the harvest. After the harvest there are more sacri-
782 fices for the mountain spirits and the ancestors. On the third
114 day of the fifth month there is a special festival at the time of
261 the harvest of medicinal plants. Besides these festivals which
[776] have fixed dates, the Meau scrupulously celebrate birthdays and
241 other auspicious events. All /210/ of these festivals consist of
[527] eating and drinking, interspersed with singing and dancing."

Lajonquière (1) describes the following sacrifice offered by

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1. II, p. 314.

the Meau in Tonkin: "At the beginning of the year they sacrifice to heaven and earth, to the hearth spirit, and to the ancestors, offering to them a piece of meat, a bowl of rice, and gold paper. On the third day of the fifth month they sacrifice a chicken and
[769] collect the medicinal agents and the dye plants. On the sixth day of the seventh month they sacrifice to the ancestors. At sowing time they dedicate a cult to the spirits of the mountains by offering meat, a chicken, incense sticks, and gold paper to them.
[24] At the time of the harvest they again make sacrifices to the
[769] spirits and ancestors, so that the next harvest will likewise be good."

In any case, whether one assumes materialistic or religious
[114] reasons for the many sacrificial feasts, the assertion that Dhuraratsadorn (2) makes, that the Meau conduct no prayers or

2. Page 173.

sacrifices for the local spirits and no rites of any kind in connection with the rice fields, housebuilding, or fishing, is undoubtedly incorrect.

778 As cult and ceremonial implements, there are the spirit-
782 swords made of wood (Figs. 53 and 54) or bronze (Fig. 55) and
[177] sacrificial bowls of earthenware or porcelain, which, however, are of Chinese origin, whereas the fat-lamps (Fig. 51) and incense candles (Fig. 41b), as well as the oracle horns, are made locally. Among the cult implements there are also the
[413] punches (see the chapter, "Handicrafts," Figs. 359 and 360) with

/226 cont./

272 539 574 One of my informants told me a legend that explains the origin of the prohibition against drinking milk. At the same time it shows how highly important hospitality is regarded among the Meau, since its neglect is punished so severely:

"In olden times there lived a Meau who had seven wives. The chief wife was a Meau, the first secondary wife, a Haw, that is to say, a Chinese, and the other secondary wives were all Meau. Each of these wives gave birth to a son. One day, an old man came and asked for milk. He first asked the chief wife, and then the other Meau wives, but they all refused him. Finally, he turned to the Haw wife, and she took pity on him and gave him milk. When he left, the /227/ old man said: 'Oh, you Haw woman, you have a good heart. Therefore you Haw people may eat and drink whatever you like. In the future, however, the Meau shall be forbidden to drink milk.'"

539 756 Concerning the origin of the shamans, I was able to learn various details, which Savina (1), however, has taken down in

1. II, p. 209.

greater detail and more fully among the Meau in Tonkin:

"There once lived two men, Ngionggi and Xigi. One day when they were on the seashore they saw an island in the middle of the waves. On this island a crane was sitting on a nest with eggs. The two men took these eggs, pierced and emptied them, and put them back in the nest. When the crane saw that they had been pierced, it filled them with a special substance and hatched them out after forty days. When Ngionggi and Xigi saw this, they took some of the substance, because they thought that they could arouse the dead with it. They tried it first on the corpses of an earthworm and an ant, which immediately came back to life. They then went into a village whose chief had just died, and they brought him back to life. Loaded with presents, they traveled on and everywhere they raised up the dead. One day they decided to return to their families. Their wives and children, however, had died a long time ago, and they were unable

/263 cont./
361 an influential person. Usually, the houses are distributed over the area singly or in pairs." Abadie (2) reports similarly.

2. Page 158.

The villages of the Meau in Thailand always lie along the upper course of headwater streams and are usually named after them. To make clear my findings concerning the manner of settlement and house construction of the Meau I am reproducing [103] (Ill. 108 and Fig. 57) a site plan of the village of Nam Fa (Nam = water, brook, in Thai; Fa = name of the brook).

The village lies on a mountain slope dropping off rather steeply from east to west, which changes into merely a gently sloping plain where a kind of village square has formed. The space in front of the chief's house represents the center of the village. Feasts and dances are held here, the villagers meet here, guests from the neighboring villages stop here. The latter [628] [574] are often several days' journey apart; each village therefore represents a self-sufficient community. Nevertheless, during the dry season, visits are made frequently and with pleasure.

All around the village the large trees are cut; it stands [134] on bare loam which, after a heavy rain, turns into a sticky bog in places where it is not steep enough. Behind the houses [241] [351] there are small fields and gardens with all kinds of tubers and vegetables, sugar cane, gourds, bananas, and poppies. They are not fenced in and look more like the adjacent dense primeval forest than like planned gardens.

312 Every village is connected by a water line with a nearby source. The water of the source stream pouring down a steep incline is conducted to a trough by means of halved bamboo poles which rest upon forked posts about two meters high and whose partitioning walls have been removed (Fig. 58). /264/ /Fig. 57 appears here./ /265/

361 712 We did not come across any fortified villages among the Meau in Thailand. They had neither gates nor fences, nor definite entrance signs. /Fig. 58 appears here./

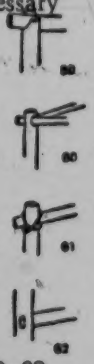
1/1 [See cat 116, P707- ANALYST]

Miao AE5

/267 cont./

342 observation of the domestic life, it appears that the living
[353] habits cannot be called primitive by any means; the houses are appropriately and serviceably furnished and do not lack a certain coziness.

/268/ The houses are rectangular and always built on the
[592] ground. Each house is inhabited by the entire family and is the
[556] larger the more numerous the family members are. Just as a
[858] man's wealth depends largely on the number of his children, that is, his work force, so also do the size and equipment of
352 his house. If many children have died and no relatives can be
353 taken in as house members, the houseowner naturally does not have the time to do more work than is absolutely necessary
556 for his subsistence. In this case, his house looks dilapidated; it is not kept clean,
[778] there are no chairs or tables, the house altar consists of only a simple board, the
[335] sleeping areas are only partially enclosed by a plank wall or not at all, the household equipment is sparse, and the laboriously hewn planks for the house walls are often replaced merely by plaited work, fan palms, or split bamboo (Ill. 105).[1] Never-
342 theless, a pervasive uniform style of construction is discernible. Every house has, as a rule, two entrances. One leads directly into the kitchen, the other into the living room.



Figs. 59-62. Ways of fastening posts and beams in the houses of the Meau.

[354] The cooking area with the hearth and the
[353] tables and stands for the cooking utensils, the altar for the spirit of the house, the rice pounder, an open fireplace, and
[574] a resting place for guests are found along the wall opposite the
[353] main entrance. Every house has several storage lofts in the interior. If the storage lofts and granary are inadequate for the
[251] field produce to be stored, there is often found on one house wall a small addition which serves as a granary. If needed,

1 [See cat 116, p705 - ANALYST]

/298 cont./

342 352 Corresponding to the division of a Meau house into a cooking and living room, to sleeping and storage rooms, the equipment is also adapted to these purposes. (Abadie (1) and

1. Page 157.

Maspero describe the equipment of the house essentially in agreement with my observations.)

513 [342] The sleeping rooms are enclosed by high boards loosely joined together. The doorless entrance to the sleeping room is usually hidden from view from the living room by a second wall. The place for lying down takes up the whole bedroom; [352] thus, the bed (Fig. 115) is the size of the enclosed space (Fig. 116). It consists of wooden posts driven into the ground, upon which the frame of wooden or bamboo sticks is tied. A large plaited sleeping mat is spread out on it. On the bed lie old clothes, rags, and blankets, which, rolled up, also serve as pillows, since these are not made separately. Small shelves [353] are usually put on the wall above the bed, on which pipes, tobacco, combs, and other personal "treasures" lie about. All kinds of stuff are put under the bed, especially baskets with clothing, cloth, and personal belongings.

/299/ Aside from these relatively large sleeping places and beds, it also happens frequently that numbers of the family, especially half-grown children, merely sleep on the floor on an outspread mat and covered with blankets. These blankets are like our quilts; a filling of a kapok-like material or cotton is covered with a self-woven fabric. /Figs. 115-116 appear here./ [439] Everywhere, however, one also finds blankets purchased from the Chinese. The sleeping place for guests is a mat-covered [574] platform about 50 centimeters high.

342 513 Whereas Savina (1) describes the arrangements of the

1. II, p. 190.

house and the sleeping rooms along the lines of my survey, Lajonquière (2) writes: "In the interior there is often no

2. II, p. 306.

39: Bernatzik-410 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

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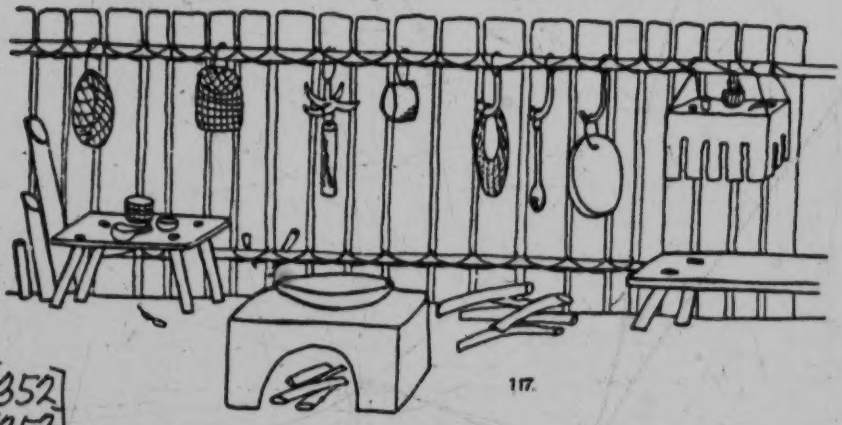
[574] The large open fireplace, which is usually near the guest room or in the room itself, consists of an elevated, /Fig. 118 appears here/ square, mud base, on which a circle of stones is built, with the firewood in layers in the middle of it. This fireplace is the place of the father of



[352]
[353]
[415]
[778]

Fig. 117. Wall in the cooking and living room of the Meau. 1/50 nat. size.

From left to right, hanging above: basket, basketwork bag, rolling pin, chopping block, carrying net, wooden ladle, gong, altar. From left to right, below: bamboo water-containers, little parking-table, knife sticking in the wall, cooking hearth with iron pot, firewood, bench to sit on.

Fig. 118. Hearth of the Meau. About 1/50 nat. size.

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This fireplace is

354 /300 cont./ the place of the father of
[512] the house; he rests here when he smokes his pipe after the
[592] work is done. /301/ he sits here with his sons when there
[574] is something to be talked over, he receives strangers here,
and there is talk, laughter, and singing here, often until
[372] midnight. The fire blazes, leaps, and crackles day and
342 night. Savina (1) describes a small room with a hearth that

1. II, p. 192.

serves as a kitchen and is found next to the large living
[574] room in which the guests are received. He further
describes at the same place a living room for guests as
follows: "The room at the other side of the central room
contains one or two beds and a hearth. Here the guests
512 are lodged and this is where the men retire after the even-
462 ing meal while the women wash up and put the children
to bed. Soon the entire family assembles there. The men
smoke, chat and laugh, chop grass for the horses, split pine
roots for fuel, plait carrying baskets, make handles for tools,
and do similar work. The women break up hemp, sew,
372 weave, and repair old clothing. At the end of the evening,
[512]

Figs. 119-122
Firemaking apparatus of the Meau.
Fig. 119. Iron, 1/nat. size. Fig. 120. Flints,
1/2 nat. size. Fig. 121. Little stick of wood,
[415] 1/2 nat. size. Fig. 122. Bamboo container,
1/5 nat. size.

/346 cont./

224 484 juice of the plant prevented its being burned through before the meal was ready. As soon as the rice was cooked soft, the [252] Meau slit open the bamboo and emptied the contents upon a [824] large leaf, which served him as a plate. Then he put a little [415] of it on a small leaf, which he put aside. This was the [782] offering to the spirits. Then the meal began. The rice was formed into balls with the fingers and eaten with the hands. [264] Hospitably the chief offered me some of his meal, and he [574] helped himself heartily when I invited him to enjoy some of the sardines in oil that I had brought along. Whereas other [262] foreign peoples with whom I have dealt did not at all like European food and in particular sardines in oil, the Meau enjoyed everything tremendously.

[276] "When he had finally smoked his opium pipe, during which he attended to the fire from time to time, we lay down for our rest. It was somewhat disturbed at times, since, as a consequence of a head cold from which I was then suffering, I snored in my sleep, which caused the Meau to wake me up often. Moreover, I was heavier than he was, and consequently a deeper depression was made on my side, so that in his sleep he repeatedly rolled down on me, and I had no choice on my part but to wake him up often, which he did not seem to mind. We used these involuntary interludes of wakefulness to listen for the elephant, and we could hear his crackling until shortly before daybreak.

"With the first morning light, the Meau was up and dis- [262] appeared into the forest for 20 minutes and then returned with all kinds of leaves which, as vegetables, he mixed into the rice. Some of them tasted like sorrel, others like mint; in short, many resembled our seasoning herbs. Next he brought small, pepper-like fruits of a palm tree, the small, brown, salty-tasting fruits of a forest tree, and two fruits [263] of the wild lemon tree. He crushed these condiments and put them, like the various kinds of leaves, /Ills. 63-66 appear here on unnumbered pages/ /347/ into the rice. He [264] cooked an ample portion, enough rice for the midday meal

[Text continues on p. 473]

AKha A04
Miao AE5

/377 cont./ however, they take something along in order to eat at noon. The meals consist of some coarse maize dough in a bucket, some beans, and some vegetables. Spoons or chopsticks are used. Only on festive occasions is meat eaten. Some pork is always smoked and saved for important guests."

Meals are eaten together, except when strangers are present as guests (Ill. 106, 107); even for the cold snack in the fields all sit down together.

No differently than the Meau, the Akha, too, in addition to their domestic animals and cultivated plants, use a great number of wild plants and all kinds of animals for food. Of the birds /378/ they disdain vultures and ravens, but not the hornbill. They also do not eat the numerous lizards ignored also by the Meau, as well as the larvae of flies, but on the other hand they do consume dogs, which are not eaten by the Meau.

The preparation of meals among the Akha is likewise clean, but it differs in several ways from Meau cooking, while being related to it in the principal features. Among the Akha, too, it is usually the women who prepare the food, but the men very frequently help.

As a rule, the Akha cut meat into small pieces and cook it in water; they also chop it up, season it with spices, and then consume it raw. Curdled blood or the entrails of animals are prepared and eaten in the same way. Cooking pits and heated stones are also unknown to the Akha. Besides lard and the suet of the hunting booty, and in addition to the fats, the seeds of a sesame-like, oily plant must be mentioned. They are used in connection with offerings and simply by adding these seeds to the rice before it is cooked (see the chapter, "Religion and Magic," the section, "Cult and Taboo").

The basic foodstuff among the Akha is likewise rice, which is eaten at every meal. First of all it is freed from the husks and cleaned, and then it is ready to be cooked. Among the Akha its preparation is different then among the Meau. They soak it in water overnight and then cook it in the same

[see cat 116, p706 - ANALYST]

/464 cont./

152 556 The Meau are not greedy. In spite of their hard life, money and property play a less important role than the lives of human beings. In reply to my question, "If your house were on fire, what would you save first?" I repeatedly received the answer from the Negro peoples, and from the Akha, too, for that matter: "My money" or "My ornaments." The Meau, on the other hand, said without thinking twice: "First the people, and last of all the cash."

439 435 The behavior of the Meau who accompanied me into the valleys was interesting. As a people with little talent for business, and in addition without any opportunity to compare the prices which are offered or demanded of them by the migratory traders who seek out their villages, they now saw in the valley cities the same commodities offered at prices which amounted to only a fraction of those that they were accustomed to paying the traders. Nevertheless, no buying mania seized the Meau. They bought only articles that they had carefully considered beforehand, especially yarn, copper kettles, blue cloth for making men's clothing, and, in only one case, under the first impact of the uprooting, a Japanese man's shirt. When they thought that they had covered their needs, the rest of their money was carefully put away, and they immediately decided to acquire wives for their sons with it in their homeland.

● 574 [123] It was obvious to us that we owed them, whose hospitality we had enjoyed in the mountains, maintenance during these days. For every handful of rice they repeatedly thanked us, though they /465/ must have regarded our hospitality as a matter of course. No wanderer, even a stranger to the tribe, will ask in vain for lodging or food in a Meau village. The Nordic proverb, "Nobody roams through Lappland's mountains without being hungry," could be exactly reversed: "Everybody roams through the forested mountains of the Meau well fed." To be sure, for the European it should be added that for our taste the food of the Lapps, for example, salted coffee with cut-up reindeer cheese or dried raw reindeer meat and the like, is not particularly agreeable or to our taste, whereas the food of the Meau is often not only tasty, but altogether wholesome.

/465 cont./

123 574 We experienced this hospitality of the Meau on several occasions. For example, when I visited one Meau village, the chief was absent. Nevertheless, his son provided me generously with all kinds of foodstuffs, though the harvest had not yet begun and the Meau themselves were therefore very short of food supplies, and my wife and I, as well as my porters and accompanying persons, represented a crowd of people who needed a great deal. When the chief returned from hunting after about eight days, I wanted to pay for everything, but he declined: "You are the first Whites to visit my village. I am glad that my people were in a position to give you hospitality, and I would never accept any compensation for something that is taken for granted." He was not to be dissuaded from this viewpoint.

574 648 The attitude of the Meau toward the Yumbri (Phi Tong Luang) is likewise typical. These shy nomads of the primeval forest, who lead their primitive existence in the forests colonized by the Meau, who are regarded by the Lao, Tin, Kamuk, and the other neighboring peoples as evil spirits, are murdered or are cheated and exploited in the most brutal ways, and whose fear of other people therefore knows no bounds, have confidence only in the Meau. The latter do not take advantage of their superiority over the primitives and grant them protection, help, and even shelter at the warming fireplace, when they knock at their doors, hungry and drenched by the rain, and offer their scanty forest products in exchange for rice or meat. The special hospitality of the Meau is mentioned by many authors, /466/ for example, by Savina (1) and Abadie (2). At any rate, it shows how little

[152]

1. II, pp. 189 and 232.

2. Page 151.

greedy the Meau are.

/466 cont./

576 The maintenance of good manners is observed in a way [514] that we found very pleasant. It is regarded as indecent to perform one's private functions before others, to break wind, or to [264] belch during meals, and as impossible to spit during meals. [832] Furthermore, it is regarded as improper to exchange caresses in public or to be seen doing so, or to converse about sexual matters. [521] Thus, it is not permissible for a young man to divulge the name [602] of the girl whose love he has enjoyed, or to conduct erotic conversations before relatives. Moreover, it is not proper for [562] women to appear before strangers. They are not to be seen at [609] all in the presence of visitors, and it took a long time before [125] the women and girls of the Meau abandoned their reserve toward us.

•574 Visitors, on the other hand, violate good manners if 576 they enter a house immediately. They must first announce their presence outside and await an invitation by a male occupant. Only if no men, but only women are present may the visitor enter immediately. On the other hand, in contrast to so many peoples, it is quite in keeping with good form if a guest inquires about the wife and children of the host. As has already been pointed out (see the chapter, "Food and Stimulants," the section, [562] "Food"), the family members eat together as a rule, but in no case the women before the men, since that is regarded as improper. The young girls also wait at the table for what is left over for them.

At common meals for both sexes, nothing is changed [264] when a single good friend of the family eats with them. Only then the guest, along with the family, has to observe a series of rules likewise mentioned previously. For example, a man [273] may not drink to the health of a strange woman or of a female against whom there are incest prohibitions, just as it is likewise [832] generally prohibited for girls to pour alcohol for a young man, if they do not wish to express an unmistakable invitation by it. This also applies to married women who therefore may pour brandy only for their husbands. In this connection, the taboo regulations /467/ must, of course, also be observed (see the chapter, "Life in the Community," the sections, "Marriage Obstacles and Regulations" and "Old Age and Death").

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264 574 If the meal is not eaten in the "intimate circle," that is, if there are several guests or even strangers at the table, the men eat together first, and then the women, girls, boys, and children eat what is left over from the feast. The same rule applies for meals on festive days.

515 826 [461] The industriousness of the Meau is indicated by the fact that they do not regard long fingernails as a sign of beauty or as a symbol of good luck and health, but rather as poor grooming and a sign of laziness. This attitude has nothing to do with cleanliness and hygiene, which leave much to be desired (see the chapter, "Medicine").

576 Greeting formulas that are associated with the time of day or mode of action, such as "Good day" or "Till we meet again," are unknown. Whenever two Meau meet, the older one first asks the younger one: "Where are you going?" or "where do you come from?" This greeting formula is therefore independent of the time of the day. As a gesture of greeting, the [576] Meau squat on the ground or, standing, bend the upper part of the body far forward and hold both hands flat in front of them, with the palms upward as though they were to receive two handfuls of rice. At the same time the hands are moved up and down. The person of higher position makes this gesture of [554] greeting to the person of lower position first, thus, the older to the younger, the man to the woman, the host, as a matter of courtesy, to the guest.

574 576 In the latter case, the invitation to enter the house is given at the same time. The guest replies with the same polite gestures and slowly steps closer. This behavior is the opposite of our European customs, but among the Meau the meaning lies in the fact that the higher person first takes cognizance, so to speak, of the presence of the other by his greeting. The Meau simply ignores an enemy and does not greet him because he regards it as beneath his dignity to converse with him. This "taking cognizance of the other" is done among the Meau with appropriate politeness. When a guest takes his leave, he announces it several times, but only after some time will he actually decide to depart.